

# JAPAN CHRISTIAN ACTIVITY NEWS

Chairman

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## FIRST JAPANESE BIBLE CONCORDANCE

On June 1, 1959, the Kyobunkan published the first Japanese Bible Concordance. Based on the Japanese colloquial version, it is the first modern concordance in colloquial language in the world. With a total of 1483 pages, listing Japanese words and their Hebrew or Greek originals there are also subsequent sections dealing with numbers (34 Pages). Hebrew words (70 pages), and Greek words (54 pages). Corrigenda are listed on the final two pages.

Although a commission was organized to publish the concordance in 1952, actual work was begun in 1954 under the leadership of Kaichi Baba, noted Old Testament scholar, assisted by Miss Sato Osawa. In addition, aid was received from Dr. Senji Tsuru and Dr. Giichiro Tezuka (Old Testament) and Dr. Isaburo Takayanagi (New Testament). The work of Editor Baba was completed in 1958, and publication announced on June 1, 1959. As an introductory offer the sale price for one month is ¥4,000 (\$11.11) but the regular price is ¥4,500 (\$12.50).

In the dedication ceremony, June 24, 1959, attended by over 80 guests and participants, Prince Mikasa, the brother of the Emperor said: "Until the publication of this Old and New Testament Concordance, I have been helped by Young's Concordance, so I shall now be more than happy to be able to check words in Japanese. First of all we must see that editing a concordance is different from a creative thesis but it is quite complicated and requires a thorough technique for editing as well as patience for proof-reading. Except for scientific books, there is none which deals with so many numbers (chapter, verse references)







as this does and if one makes a mistake in any number that reference cannot be located. Therefore, I pay the highest compliment to the people who are publishing this concordance and I pray that it will be used widely by those who study and will be a benefit to the progress of the study of the Bible or history in Japan."

#### INTERNATIONAL CHRISTIAN UNIVERSITY MARKS TENTH YEAR

On June 15, International Christian University celebrated its tenth year of service. The result of a dream of missionaries and Christians in Japan for over forty years, it was founded in post-war Japan and the campus was dedicated on April 28, 1952 when the peace treaty with the U.S. went into effect.

Funds were raised co-operatively in a momentous international effort: in Japan, Hisato Ichimada, then governor of the Bank of Japan, headed the drive which netted ¥160 million. The contributors were from every walk of life, including the Emperor, and 95% of them were non-Christian. In the United States the drive was led by former Ambassador to Japan Joseph C. Grew, and the effort was finally underwritten by fourteen major Protestant denominations.

The establishment of ICU was conceived as a gift of reconciliation between the U.S. and Japan because of the war and particularly because of Hiroshima. Dr. Hachiro Yuasa, former head of Doshisha University, was chosen as president and through several stages led the university to its present status. Beginning as an English language institute, it next became a college of liberal arts. Because of charter regulations of the Education Ministry in regard to all schools in Japan, the graduate division could not be opened until the four-year program was complete. With the graduation of its first class in 1957, the graduate school division was opened with the School of Education. Other additions have been an allied Institute of Educational Research and Service, and a Social Science Research Institute which will later become a Graduate School of Public Administration.

The 312 acre campus, located 17 miles west of Tokyo proper, in Mitaka City, is still under construction. Extensive renovation of the chapel and construction of a library are planned for this year. Future plans envision construction of a science building, two additional men's dormitories, and a physical education plant.

The present faculty includes 178 full and part-time teachers, of whom 32 are non-Japanese. The current student body numbers 775 with nearly 10% from other countries: the United States, China, Burma, the Philippines, Germany, Indonesia, Korea, and Malaya.

Although both the faculty and the purpose of the school are avowedly Christian, no religious test of faith is required for entrance. It is significant that while in entering classes confessed Christians comprise about 10%, by the time of graduation Christians in the same class have risen to 40 - 50 %.

ICU, as compared with the prevalent pattern of specialized education, is unique in its emphasis upon liberal arts and yet it has gained the respect of its sister institutions in a brief period by the







amazing record of its graduates. Because of the premium of openings for graduates in Japan, employers are free to choose from among a great number of aspirants. Too, many companies tend to favor particular schools in hiring younger employees, thus limiting the opportunities for new schools. Nevertheless, with unemployment still a major problem in Japan, every graduate of ICU has gained either employment or placement in a graduate school.

In looking back at this record on Founder's Day, June 15, President Yuasa declared: "Ten years ago we built this university to serve God and the people. Then it only existed on paper but now the ICU family numbers about one thousand persons. To realize this present goal, we are grateful for the cooperation of teachers and students. In humility, accepting my own limits before God, I praise and thank Him for giving us this discernment and also bringing us the fruit. I wish to make the center of this ceremony the prayer 'Only Yahweh's will be done.' . . . looking forward to the future I pray for God's blessings and hope to continue marching."

The Founder's Day service was divided into three parts: the morning worship service was led by Dr. Yosito Sinoto, dean of the college of liberal arts and world-renowned genetecist. In the afternoon, a convocation was held, with Dr. Maurice Troyer, vice president for education, presiding. Dr. Sinzo Koizumi, former president of Keio University and counselor for the education of the Crown Prince, spoke on "Progress with Order." President Yuasa's review of ICU's past ten years, "One Step Toward the Goal," was followed by Dean Daishiro Hidaka, Graduate School of Education, who spoke on the future of ICU within Japanese education. In the late afternoon, the student body completed the celebration with a concert by the Glee Club and by the Chamber Music Society. Special greetings for the ceremony were received from many schools and officials prominent among which were those from President Kosaka of Aoyama Gakuin Daigaku, Tokyo, and Dr. William P. Fenn, General Secretary of the Asian Christian Higher Education Association.

The CHRISTIAN NEWSPAPER (Kirisuto Shinbun) of Japan reported on Dr. Kagawa's present condition on May 31: He is now under excellent care at the Nakano Kumiai Hospital, with many people concerned about his health. Dr. Uchida, the head of the hospital, reported some improvement in his condition but this is not to be construed as recovery. Suffering from myocarditis, chronic inflammation of the bladder, and pneumonia, he is receiving a heart stimulant for the former as well as nutrutional injections. His most serious period seemed to be during the days of June 12 - 13, but it is not yet possible to report that he is out of danger. No visitors are permitted.

#### GOVERNMENT AGAIN SURVEYES "JAPANESE WAY OF THINKING"

One of the sources utilized by the Study Commission on Evangelism of the National Council of Churches (see June 15) is a survey on the "Japanese Way of Thinking" recently completed by the Japanese government. It is the second such survey, the first having been finished in 1953. From the results which included questions on society, politics, the home, religion, and morals, the following excerpts have been made from the section on religion. The sampling, which was taken from six major







cities, towns, and villages, purports to represent a true picture of the over-all opinion of the national population.

The sampling is divided into two sections: while a majority of new individuals were questioned, some of those questioned in the earlier (1953) survey are also questioned again. ALL FIGURES REPRESENT ANSWERS TO THE 1958 SURVEY AND THE TWO GROUPS ARE IDENTIFIED BY "1953" AND "1958" ONLY ACCORDING TO THE SURVEY'S METHOD. THE "1953" FIGURES THEREFORE DO NOT REPRESENT RESULTS OF THE EARLIER SURVEY.

Persons who have some "faith" number 35% (1958) and 50% (1953), with those who do not believe numbering 65% (1958) and 50% (1953). Among adherents to particular groups there is an insignificant difference: "new faiths" claim 13% of believers; Shinto has 9%; Buddhism claims 68%; and "Christians" are 3%; with 7% among others. Since the number of Japanese Christians is recognized by all church groups as totalling about  $\frac{1}{2}\%$ , this number of 3% presents a problem. The survey does not reveal more clearly what is meant by "Christian", i.e. whether or not a baptized and regular church member is signified. The percentage may include those who favor a Christian way of life in contrast to the more traditional ones. The control factor in the sample is not clearly expressed so that one cannot judge accurately the significance of the reported 3%. The number may indicate a larger influence of Christian thought in Japan than is recognized by the churches.

An important indication of patterns of belief is seen in the lessening of faith in proportion to the attained level of education: primary students who "believe" in some faith number 58%; middle school students drop to 31% and high school students to 28%, while college and university students are lowest with 25 %.

Areas with the highest number of believers in some faith were Kyushu (51%) and the Osaka-Kyoto areas, followed by its neighbor, Chugoku. The lowest number of believers are in the mid-northern area of Honshu and the Tokyo area. In general, people living in old cities include the highest number of believers.

In response to the question, "Do you think that the many religions all teach the same thing from different stand-points?" the answers for both groups were the same: 66% agreed; 13% disagreed; and 20% did not know. Only among the Christian group did any large proportion disagree: 50% of the "Christians" denied that all religions teach the same thing. In other groups, an average of only about 12% denied this.

In other questions, note-worthy answers are: a majority of those questioned affirm that people do not think seriously enough about religion. In a question dealing with four possible answers about the relative importance of religion and/or science for the future welfare of mankind these answers were given: a few felt that religion was useless; a few felt that only religion was worthwhile; some denied that either could help save mankind; and a great majority (68%) affirmed that religion and science in cooperation could save mankind. In regard to belief in an after-life, a majority said they did not believe (58%) although many answered affirmatively (24%). The Christian group answered with an overwhelming "Yes" (80%). In regard to man's character, 35% felt that men are by birth neither good nor evil; 31% saw men as naturally good; and 25% saw man as a mixture of good and evil.



